THE UNIVERSALIST

UNITED NATIONS NATIONS UNIES

UNITED NATIONS KOREAN RECONSTRUCTION AGENCY

The Rev. Dana E. Klotzle

Universalist Service Committee

Boston 8, Massachusetts

Dear Dana:

I was very pleasantly surprised to discover that the 80 braille plates we distributed on Friday to the Seoul National School for the Blind and Deaf had come through the UNESCO Gift Coupon Team from your group in Boston. I wish you could have seen the reception we got from the heads of the school when Miss Hood and I, along with Dr. Bai of the Ministry of Education, arrived with our booty. The school is situated in a beautiful garden and the cherry trees were in bloom. Conditions, of course, by American standards are quite primitive. For example, in the rooms where the deaf children were receiving instruction they were all sitting on the floor. But it was clean and the kids were well clothed and apparently well fed.

The Principal, Dr. Lee, expressed the greatest appreciation of the plates which, it so happens, are exactly sufficient to provide every blind child with a plate. They are, of course, desperately hard up for equipment and at some later time you might consider doing something to contribute to the purchase of zinc plates from which they can do multiple reproduction of lessons.

Yours sincerely,

L. King Gordon
Director of Public Information

LIBRARY
CARR KING SCHOOL
NOT TO BE TAKEN FROM BUILDING

Leader

Volume CXXXVII
June, 1955
Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

June, 1955 — No. 6

A friend of our Service Committee director witnessed the receipt and presentation of Braille books made possible for Korean children by Universalists. The cover portrays this happy event.

Edna P. Bruner, field worker for the department of education for the Council of Liberal Churches, gives us an inspiring picture of opportunity and potentiality in her essay, **A Field Worker Reports.** This significant document is the text of a sermon delivered by Miss Bruner at the Massachusetts Universalist Convention, South Weymouth, May 11.

Dan Albrecht, managing editor of the *Joliet Herald-News* and active layman in the Joliet Universalist Church, wrote a beautiful tribute to his minister, the late Dr. Walter Henry Macpherson, in **Hope Sees a Star.**

Donald B. F. Hoyt, a member of the board of trustees of The Universalist Church of America, in his **Report of the Board Meeting** has recorded with accuracy and care the far-reaching and important policy decision made recently by your board.

Rebecca Ulrich, at the request of the editor, sent us pictures and text on the fine pioneering project, **The New Hampshire Education Fair.**

E. G. Lee, editor of *The Inquirer,* a British Unitarian weekly, points out in his essay, **End of an Affair,** that "men can do good endlessly, but they cannot do evil endlessly without bringing about their own destruction." Mr. Lee's comment on the significance of the Hydrogen Bomb is an eloquent plea for the Universalism which all men must achieve if we are to avoid destruction. **End of an Affair** is reprinted from *The Inquirer.*

The Rev. Donald C. McMillan, minister of our church at Waterville, Maine, raises a most timely and most pertinent question in **Is There a Liberal Orthodoxy?**

A Field Worker Reports*

Edna P. Bruner

Bradford Bachr

OR preacher of the Occasional Sermon, you have invited one who has spent sixteen years in the ish ministry and almost nine years doing field k. Since the federation of the Universalist Depart- nt of Education with that of the Unitarian, it has n my privilege to work in Unitarian churches also. ce last September, the field work schedule has en me on 41 visits to Universalist churches, 31 ts to Unitarian churches, and 9 visits to Univer- st-Unitarian churches or area meetings.

Ly files hold candid camera documentation as to ere we are, in education, churchmanship, and high iration. They hold shadowy pictures of blunder- and discouragement. They have also pictures of h achievement.

I

When someone complains in doleful tones about r church attendance, or indifference, or not being e to "hold" youth; or when some minister thinks can avoid all responsibility in education, I think of rches like the Unitarian church, Wilmington, aware, of which the Rev. John G. MacKinnon is minister.

arrived in Wilmington early Saturday evening stayed until Tuesday morning. That does not lify me to give either a full or a completely accu- report, but this is a part of what I found:

The church has adult education. A few minutes er my arrival, I discovered that my host and hostess e expecting five other couples, including Mr. and s. MacKinnon, for a pot-luck supper, the supper be followed by discussion, with our host as leader. ults in the Wilmington church are invited each r to belong to such a monthly fellowship group. Mr. and Mrs. MacKinnon meet with eight such groups each month, and there are four more. These groups bring fellowship in the homes and lay responsibility and participation in the adult education venture. The Alliance has studied Oriental religions. Add the Sunday morning Unitarian Forum at ten. Parents bring their children to church school and they themselves attend the forum and then the church service. The church school has two-hour sessions for nursery, kindergarten, eight grades, *and* three high school classes, with the older high schoolers joining the church service at eleven o'clock. In the church school, there were many evidences of rich experience. For example, the class studying *How Miracles Abound*, observed a film strip on the making of magnets. Later, I found the class itself making magnets. The lay people reported that Mr. MacKinnon's spring lecture series, this year on "A Philosophy for the Modern Age," would draw a full house, attracting many non-Unitarians.

It wasn't always so in Wilmington. They haven't solved all their problems. I can testify that some forty teachers and religious education committee members are still full of questions. But — that church is *alive,* its programs are interesting and vital; *education runs all through the church, is a total church adventure.*

Wilmington is not the only church of which this can be reported. There is an ever-increasing number, in both our denominations.

II

Any reporting as to where we are cannot ignore the questions and comments of our lay people.

Universalists and Unitarians are asking questions. One way to find out where people are and what to do in field work is to distribute sheets of paper and invite people to give their written, unsigned questions — their real questions.

*Given at Massachusetts Universalist Convention, y 11, 1955.

A director of education expects questions about the philosophy, curriculum, arts, and skills of education. These questions come; but I have to report that I get more questions that are personal, in the sense that the questioner wants answered his own questions about religion and life and how to build a living church. This is indicative of where need lies for adult education.

Until a few weeks ago, when a report on a field visit was done, I would drop the question-bearing slips of paper in the wastebasket, leaving the impact of them to haunt *my* mind. I'm going to reform: I'm going to keep the slips of paper, in the handwritings of all the questioners, classify them, and report to Commissions on Literature and Publications, to administrators, ministers, theological school professors, as well as to the Division of Education.

That we should have questions is not surprising. The dimensions of life are so vast and so magnificent that all of us should be asking questions as long as we live. We should expect our children and youth and new members who come to us from other denominations to have questions, to want up-to-date literature and books on liberal religion. Second thought indicates that we ought not to be surprised when parents and trustees come loaded with questions involving theology, church history, Bible, the integrating of science and religion, child development, churchmanship, and the like. I report on the questions because it is obvious that *long-unanswered questions and failure to develop skills are mental blocks in the way of developing interest in the church and any feeling of enthusiasm or capacity to teach children and youth.*

Adult education can be exciting. It is indispensable.

Universalists desperately need readable, up-to-date literature and books — not to be used as ends in themselves, but as resources and road maps to enrich and enlighten and quicken the way, to give companionship to all the seekers.

III

In our education there are two assets of great import:

First, the Beacon Curriculum. It is used by most Unitarian and Universalist churches. Some in other denominations use it. It isn't finished; it is ever being revised and added unto. It is geared to mankind's ever-growing knowledge of child development. It is consistent with the liberalism we profess.

For years, Mrs. Sophia L. Fahs, whose contribution to this curriculum has been monumental, has been asking for laboratory schools in all our theologica schools, wherein the curriculum would be tested an students for the ministry and education would receiv laboratory experience, internship, in its use. Mrs Fahs is still asking.

So are the churches! Said a chairman of a churc board, who is a top man in a great industry, "Don' mistake me: I am fond of our minister; but shouldn' a minister be skilled in education and in church or ganization and administration?"

Truth is, there is too much laxity. There are min isters and superintendents who do not know wha the church school curriculum is in their own church to say nothing of knowing what is recommended b the Division of Education. There are teachers wistfu for help who have never been told that there ar teachers' guides, and to whom the story of equip ment, arts and skills for teaching a given cours creatively comes as a complete surprise. In som areas, officialdom regularly passes by on the othe side of the road of these situations and, instead o giving help where help is needed, which ought to b the responsibility of leadership, confuses the situatio further by blaming the Beacon Curriculum!

The two field workers in the Division of Educatio and the few state field workers cannot possibly reac out to help every teacher in every Universalist an Unitarian church each year. Even if they could, ought to be obvious that every local church needs th kind of organization and administration and trainin for leadership that makes a sound, creative, livin church possible.

To this end, the second asset of which I woul speak is our summer institutes across the land, whic include such laboratory schools as we have had Ferry Beach, and will have again this year.

What experienced Universalist is there who ca deny the fellowship, the learning and the joy th come through institutes? And yet even these, esp cially the laboratory school where creative teachin is demonstrated, have been under some attack, those not present.

The history of institutes has been a noble one, developing one. No one claims perfection for ther But I submit that no one who went to Ferry Bea these last two years, with a desire to learn, cou possibly have gone away without learning from M Fahs, from Dr. Henry F. Helmholz of Mayo Clin (on child development), from the Rabbis (on t Bible), from Dr. Dorothy Tilden Spoerl, psychologi who is to be this year's director. And no one w observed Marjorie Woodman (nursery), Mrs. Ma

ons (kindergarten), or Martha Blackmer (pri-ıry) teach went away without learning. Evaluation d participation went along with the observing. One urch sent a teacher many hundreds of miles to ›oratory school. Two years ago that church had teen in its kindergarten. This year it has forty-ree, mainly because that teacher learned something what it takes to make education a living, growing, ppy adventure for the kindergarten child.

IV

In the 1940's I visited a certain church which was ying the minister twelve hundred dollars a year, ning on the minister's bank account. The minister s one of the best, except that he allowed the people get away with that kind of poor churchmanship. was nearing retirement. The church knew it ıldn't get another minister on any such basis. We thered the trustees around a dining room table and, er five hours, they developed a plan to begin to t the church on a sound financial base. A year later, ›aid the new minister twenty-seven hundred dollars d parsonage. That was in the early 1940's. I rned then, as indeed I had before, that it could be ne.

Now, at long last, John Hansen, a specialist in the ›ject, in the name of The Universalist Church of nerica, is helping all the churches that call upon n for guidance in financial matters. My field visits ve followed some of his. Without exception, every ›ort is enthusiastic. I congratulate him. I con-ıtulate the UCA. I congratulate the churches with wisdom to call upon Mr. Hansen.

V

No report of mine would be complete without erence to The Council of Liberal Churches (Uni-salist-Unitarian). Across the country, people ask ›ut CLC; Unitarians ask about Universalists; and iversalists ask about Unitarians.

Our departments of education are one. The task of egrating libraries, visual aids, and files has moved adily to completion, on top of the regular work edules. The matter of gaining first-hand under-nding of one another's churches and procedures nes only step by step through experience. Univer-ists involved in the adventure have been most ›py. This reporter has received gracious welcome Unitarian churches.

If you were to read the questions I referred to a v minutes ago, you would discover that Unitarians d Universalists ask the same questions!

Personally, I do not see how we can do anything but go forward together. The sooner we are one church, the better.

VI

In the Universalist church, I am aware that we have problems; but we have no problems that are impossible of answer.

We have financial problems; but John Hansen is helping us to discover that they can be met.

In all too many churches, we have all the problems that accompany poor church organization and administration. But poor church organization and administration are as needless as smallpox in these United States. Professionally, we know enough not to have them.

Concerning our problem as a church, it is time we grew up. We are a democratic church: all the people need to be involved.

Granted this, I make renewed plea not only for the training of teachers, but for the training through committee functioning and otherwise of those we nominate for office, on local, state, and denominational levels. I think people who join our churches should have the opportunity and the obligation to know what Universalism and Liberalism mean — against the background of understanding of church history, and I think they should know about our educational program for children and youth *before* they join our church.

We have a few places where ministers and lay persons have asked the privilege of our fellowship, and then have proclaimed as their right in a democratic church to put into church schools, for example, the kind of dogma and procedures Universalists have never believed in. Even one instance of this is one too many. We don't want our banks robbed. Let us beware of letting our church and democracy and liberalism and "the steady gain of man" be robbed.

We are a free church; we are a democratic church. But *freedom and democracy are not formless.* In our democracy, no man of medicine would be allowed to fall back to practicing medicine as it was practiced a century ago. Chemistry and physics are not taught as they were taught an hundred years ago. *Freedom and democracy have been forward movements — ever led onward by the hunger for truths written in the nature of things, truths that free the human spirit.* We are in the tradition of the prophets of old and Jesus — who refused to be bound by old forms; we are in the tradition of Socrates and Galileo and the scientific method, of Tom Paine and Thomas Jefferson, of Hosea Ballou, of John Dewey and Kilpatrick and all the others who have led the march for freedom, in government,

science, religion, and education. Democracy does not imply the right to reduce thought to the lowest common denominator. Liberalism and democracy mean, rather, a free quest for truth. Indeed, they mean a self-disciplined quest for truth. We are tested by truth and we test for truth. This, in freedom, is the standard that characterizes us. It requires of us a craftsmanship, a churchmanship, of matching integrity and skill. We can no more ignore professional insights and skills in religion, education and churchmanship than we can in any science, craft, or art.

VII

A very important matter is not to confuse the problem with the goal, with the dream, the vision, we have for a strong, vital, ever-growing, ever-serving liberal church.

Some think we must give up the goal just because we have problems. To think this is to mistake the problem for the dream. The problem is not the dream, nor the measure of it.

Those who most dreamed of overcoming infantile paralysis faced massive, unknown problems. But their dream, their high purposes led them on!

Have we no dreams?

If not, then we've lost not only our vision and perspective but our very religion.

Religion is the response of the self to the whole of life, on the highest plane.

Life has some purposes. Hearken to your own inner yearnings and needs. Think of man's climb through the ages, from his primitive beginnings to this day so rich in heritage and achievement. Think of the magnificent struggles for truth and freedom. Think of the dreams for the finest possible development of life for every man. Think of the dreams for peace.

Think of our children and our children's children, who have yet to become acquainted with our world, our heritage, and yet to develop their own capacities and skills.

Think of the universities where departments of education and science teach one thing and departments of theology another. Are there no dangers in split-personality cultures?

Some complain because immigration has changed the religious character of certain of our cities, but are we going to be at ease when fundamentalist groups move into rural areas when we are weak, or into areas of new homes in our expanding cities, if we lack the gumption to carry liberalism there?

Are we going to let our high concerns go, stand idly by and allow false dogmas of churches or states to imprison, or atomic power destroy, the human venture?

In terms of life, there is a high sense in which the dream, the liberal dream for all mankind, is all that matters. We are called to fulfill it, with all that we have and all that we hope to be.

The educational task of growing lives cannot be rushed. The world's problems cannot be solved in a day.

The immediate financial problem of The Universalist Church of America can be solved quickly — *provided we keep our eyes on the dream.* I challenge Universalist families everywhere to think out loud together about the dream, for themselves and for humanity, and then to send adequate financial support to The Universalist Church of America by June 30. Let us go to Detroit with self-respect, with the knowledge in our very souls that we are worthy to take on greater things.

And the dream? Let us hold it high, for ourselves and others to see!

Away with wishful thinking and complaining. Away with sterile habits.

Are the pioneers of today going to be only in medicine and science?

Or are Universalists and Unitarians, who honor the great word "liberal," going to live out the implications of their faith, in every relationship of life?

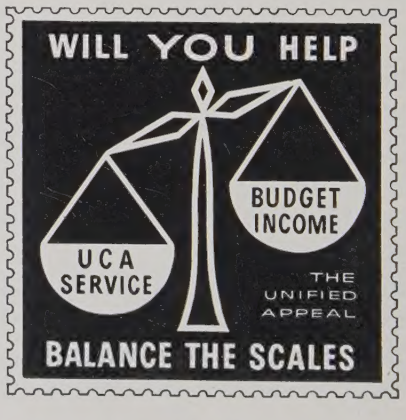
VIII

Who were the great and true in Universalist and Unitarian history?

Of those who belong to the ages, who was Jesus? Who was Jefferson? Who was Gandhi? Who was Einstein?

We can recite particular facts about each one, but mark it well:

All were men of high vision. All were men who sought truth and freedom. All were men whose dreams took in humanity. They were what they did. *We shall be what we do.*

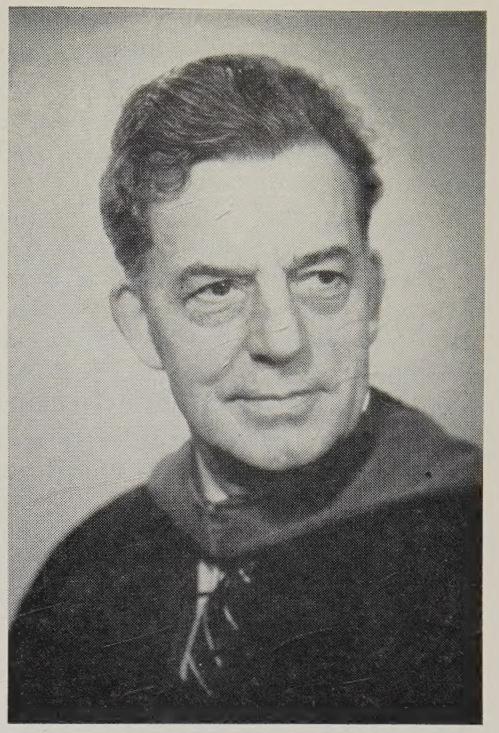


Hope Sees a Star

n Albrecht

Walter Henry Macpherson, trustee of the Universalist Church of erica, 1929-1935, president of the Church, 1935-1939, and for forty rs, minister of the Joliet Universalist Church, leader of Midwest Univer- sts, respected and beloved counselor to hundreds of Universalists, died ril 12, in the Silver Cross Hospital, Joliet, Illinois.

The following essay is by Dan Albrecht, managing editor of the Joliet rald News, and for many years, friend and parishioner of Dr. Macpher- . Mr. Albrecht's tribute describes eloquently and accurately what "Walt" cpherson meant to Universalists everywhere.—E.H.L.



Dr. Walter Henry Macpherson

LIFE is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to ok beyond the heights . . . but in the Night of Death ope sees a star and listening Love can hear the rus- ng of a wing."

Thus spoke Robert G. Ingersoll at the grave of his other Ebon. Similar thoughts came to my mind sterday when I received the news of the death of . Walter H. Macpherson, retired Joliet minister to om I owe a great debt of personal gratitude.

In one of the last funeral sermons I ever heard him each, Dr. Macpherson quoted a poetic line—one of favorites—to this effect: "Death is just a door in garden wall." It was characteristic of him to look on death, with Walt Whitman, as a "beautiful ad- nture" which would carry one up to "the splendid ent sun, with all his beams full-dazzling!"

I think of Uncle Walt—for many of us called him it with a mixture of affection and respect—as one the most remarkable teachers with whom it has er been my good fortune to come in contact. He was man who touched the edge of greatness and who ght well, in another age, have been a peer of Wen- l Phillips or any of the great pulpit orators of nerican history.

If Dr. Macpherson had faults—and he was only man in that regard—they sprang in the main from tremendous vitality of his intellect and the vivid- ss of his imagination. He was fond of quoting the ecdote about the artist Whistler, who was painting andscape one day when a well-meaning lady came and began to inspect his work. "I can't see any col- like that in the sky," she said. "No lady, I know ' said Whistler, "but don't you wish you could?"

Another of his oft-used stories concerned two men o were talking about the vastness of the universe. e of them said, "Think of the tremendous, limitless expanse, with millions of stars, planets, comets and asteroids. What is man in such a universe?" The other answered, "Man is the astronomer."

To listen to Dr. Macpherson speak on any subject, but especially upon the mystic relationship of man to the Deity, was to undergo a unique experience. He had a wide command of language, a seemingly inex- haustible supply of ideas, a mental file of stories and illustrations upon which he could call at a moment's notice, a voice of such range and timbre and power of expression that he might have been a star in any drama, and a background of information in every field of literature and history.

I doubt that Uncle Walt ever really wrote out a sermon word for word, except possibly for purposes of publication. He spoke with few notes, or none at all, and he seemed at times to be getting far away from his original point. But he always came back to it, sometimes in a discursive way that made one feel that he had been moving toward it all the time with- out letting his hearers realize the manner of his ap- proach.

Dr. Macpherson was occasionally impatient, es- pecially with persons who took up his time unnecessarily and thus kept him from the reading, meditation, writing of poetry, painting of pictures or any of a dozen varied pursuits which attracted his interest. But

he spent countless precious hours during World War II scratching out letters in his own hand and sending them to Joliet young men at battle stations all around the world. "Perhaps they couldn't read my letters," he once remarked, with a chuckle, "but at least they knew that I was thinking of them."

What happened when Dr. Macpherson rose to speak was very like what happens to a light bulb when you switch on the electricity. He seemed literally to glow with inspiration and ideas. It was almost impossible to be within range of his voice and not be affected by what he was saying. Few could remain dry-eyed while he spoke the words of Jesus in the baptismal ceremony, "Suffer the little children to come unto me, and forbid them not, for of such are the kingdom of Heaven."

Certain occasions were always meaningful to Uncle Walt, and they caused him to rise to the peaks of sublimity of expression. Lincoln's birthday was one. He seldom spoke of the Emancipator without quoting Whitman's poem, "O Captain! My Captain! Our fearful trip is done!" On the birthday of Robert Burns, he would quote whole poems from the Scottish bard with special emphasis on such Burnsian declarations of equality as "A man's a man for 'a that."

No epitaph could be more fitting than these lines from Whitman:

"This is thy hour O Soul, thy free flight into the wordless,
Away from books, away from art, the day erased the lesson done,
Thee fully forth emerging, silent, gazing, pondering the themes thou lovest best,
Night, sleep, death and the stars."

April Meeting of the Board of Trustees

Donald B. F. Hoyt

NO member of the Board looks forward to a regular semi-annual meeting with joyful anticipation. He knows he is in for two or three days of the grueling exertion and fatiguing effort of making important decisions. This meeting, for weeks prior to the date of assembling, had been set as a time of grim gripping with hard reality. The Committee on Budget and Control, following two sessions in Chicago, had sent out to the members the message that the day of stern appraisal had come. No longer could the Board go on with the program mandated by successive general assemblies, despite assurance of financial support, using unrestricted capital funds to make up the recurring deficits. The funds are exhausted.

In February, the Committee on Budget and Control was warned by the Finance Committee that no more than $150,000, including all receipts, could be relied upon for the support of the budget of $300,000. This meant two more meetings of the Committee and the slashing of the budget to $173,817.39 — without reaching the rock-bottom figure of $150,000. To do that final slicing was to be the job of the Board of Trustees.

So, the members came to this meeting, knowing of the tremendous reductions already made in appropriations to their departments; yet knowing that the belt had to be pulled more tightly. Present for the Monday evening informal session were: Wilson Piper, Mrs. Clinton Scott, Dr. Max A. Kapp, the Rev. Id. Folsom, Dr. Gustav Ulrich, Dr. Donald B. F. Hoyt, Levon Seron, Dr. Robert Cummins; and Esther A. Richardson, the secretary. The president, Allen Sawyer, was unable to be present for this session, but was in attendance at all subsequent sessions, presiding with impartial consideration of all opinions, maintaining progress of the business with gentle firmness. Holbrook Mulford and the Rev. George Lapoint were unable to come to Boston. The informal discussion Monday evening, centered, for the most part, upon the theme of departmentalization. Is it a good thing for each trustee to be chairman of a department always guarding the interests of his own area? With a board so organized, is wholly judicial deliberation possible? No solution of the problem could be found, because the members cannot change the system; nor do they unanimously desire such a change. Older and more experienced members pointed out that what now exists is much better than any former setup. Furthermore, with some members freed by the

orporation of their departments into the C.L.C., impartial group will be part of the Board's con-ruency.

Tuesday morning, April 19, at 9:00 o'clock, the cial business began. The opening prayer was ered by Dr. Cummins. Then came the reports of officers.

The General Superintendent reported upon his ivities: 427 official conferences, 75 meetings with oups, 41 sermons and addresses, 8 Sunday visita-ns with visits to 12 other churches, attendance at etings of the Council of Liberal Churches, articles itten in *The Universalist Leader* and *A.U.W. Bulle-*, 17,000 miles of traveling. He said, in passing, our type of work, it becomes increasingly impor-t to bring about coordination. If I am to work, nust know what is going on in all areas of activity. I have kept a catalog on such matters. This is uable to me and would be to others in case I ould drop dead." Dr. Gibbons expressed his ap-ciation of work done by previous general super-endents in the drawing of state superintendents re closely into the orbit of denominational affairs d stated that, in the future, meetings of the state ads would be held twice a year rather than once.

Reporting upon publications, Dr. Gibbons an-nced the forthcoming publication of a *History of iversalism,* written by Dr. Clinton L. Scott, to be olished by The Universalist Historical Society; and hort history (monograph), by the same author, to edited and published under the direction of the partment of Publications.

He told the board of problems connected with our ation to the Council of Liberal Churches, arising gely from differences of polity and organization, d of the patience shown in working out such diffi-ties to harmonious solutions. Nevertheless, Dr. bbons is convinced that the Council of Liberal urches is not a workable pattern for the union of two denominations. Soon, we must face the estion squarely, Do we merge: or do we withdraw m the Council?

When the Treasurer's report was presented, Howe derson let it tell its own story. Sixty-six thousand lars in unrestricted funds was the big item. Our hard has shrunk to that size and no more shaking the trees will bring down the fruit.

Now, it was time for the reports of the departmen-heads. For the department of Business Admin-ation, Mr. Seron recommended the employment of n Christian Hansen, as director of the Unified Appeal, his work to begin July 1, 1955. Immediately, the members became painfully budget-conscious. How could such a commitment be made until there was as-surance of the wherewithal to finance it? So, the recommendation was tabled pending consideration of the budget.

Mr. Mulford was not on hand to represent the Committee on Budget and Control, so Mr. Seron acted as his deputy.

Mr. Lapoint sent word of his acceptance of the cut made in the amount allotted to Education and ad-vised the board that Ernest Kuebler would present a full report of educational affairs.

For the Department of Church Extension, Mrs. Scott praised the Rev. Philip Giles for his work with the Church of the Larger Fellowship; reported growth of the Uni-Uni Churches at Atlanta, Georgia, North-west Detroit, Michigan; and announced that all other projects were going well. Then Mr. Giles reported that Philadelphia had two new fellowship groups with another on the way; one in Georgia and another in Indiana. He had been in California for three weeks and found churches in Costa Mesa and La Jolla doing well. He showed pictures of attractive metal signs, now available, for directing travelers to Universalist churches; and samples of church adver-tising in newspapers.

At two o'clock, the afternoon sitting began, the budget being the first order of business. Dr. Gibbons mentioned that, this year, the trustees were kept in-formed of budget problems as they developed. Mr. Piper gave a concise run-down of the financial situa-tion. By using the utmost care, we shall have ex-hausted all funds not ear-marked. Certain funds re-maining cannot be used without the permission of the General Assembly. Mr. Hansen reported that receipts from the Unified Appeal might reach a total of $65,643, as against last year's figure of $44,729; there has been an increase from sixty-five churches in nineteen states. Very encouraging, but too late to save the program from drastic curtailment. At five o'clock, the receipts of the budget were verified. Then the departments presented their responses to the budgetary figures.

First, the Department of Investment showed how it dealt with the appropriation to the Council of Lib-eral Churches, by reducing our first-asked sum of $68,000 to $45,769.80.

Dr. Ulrich asked that the Department of Service

(*Continued on Page* 148)

A Strong Church Requires a Strong Ministry

A UNIVERSALIST parish that has been in existence for little more than a decade has already sent one fine young man into our ministry. Another Universalist parish that has been in existence over a century has not sent a man into the ministry for a generation.

The century old parish has been served by two devoted and able ministers during the last generation and by several not less devoted and able men in its earlier history.

Whether either parish will be served by competent ministers in the years to come is an open question. The reasons thereof are obvious. The majority of our churches are doing almost nothing to replenish the supply of ministers.

If liberal religion is to survive and grow to serve the needs of the modern world, local parishes and individual Universalists must institute a practical policy of sending young men and women into the ministry and support St. Lawrence, Tufts, Starr King and Meadville Theological Schools.

Three things need to be done. First, our lay men and women, as beneficiaries of the ministry of their churches, should present the ministry of religion to promising youth as a dignified and most worth-while calling. Second, every local Universalist parish should maintain an active, continuing, and helpful relationship with young members who study for the ministry. Third, every local Universalist parish should inaugurate the policy of *annual giving* toward the financial support of theological education. This financial support could and should take several forms. Local churches can build up their own individual scholarship resources to be used by approved students in whatever school the student selects, or, the parish may make direct contribution to our schools for scholarship aid. Annual, or at least frequent, capital fund gifts to our schools by local, regional, and auxiliary Universalist organizations should also be a part of our support of theological education. Finally, every Universalist can help to insure the future and the improvement of our program of theological education by leaving a bequest in his will to one or to each of our schools. Let no man or woman refrain from such a gracious and helpful gesture because the bequest has to be a small one. Over the years, such gifts will mean a mighty strengthening of our theological education.

Universalists want a strong, growing Universalist Church. To have such a church, we must have a strong, well-educated ministry. To have such a ministry, Universalists everywhere must encourage promising young men and women to enter the ministry of religion. Universalists must support those young men and women with some financial help during the long, costly years of their education. (It costs a minimum of $17,000 to prepare a young man or woman for the liberal ministry today.) Universalists must strengthen their theological schools by sustained, annual, financial contributions both to free and capital funds.

COURTESY AND HUMILITY BECOME THE STRONG

HUMILITY becomes the strong man and strengthens the righteous man. As with men, so with nations. No nation is so strong or so right that it does not need the added strength and the increased integrity of humility.

We are a strong nation and we believe that we are essentially right in our way of life. Perhaps it is because we are still a young nation, but whatever the reason, we have not yet discovered the strength of humility. Heads of other governments suggest conferences over differences. Too often (alas, almost always) our reply is couched in terms of moral superiority. We lecture the opposing side on how its representatives should behave at forthcoming conferences.

We most earnestly pray for the speedy arrival of that day when our responsible statesmen achieve enough maturity to express themselves with becoming humility in international discussions.

Of course, we must be strong in this confused and warring world. Most assuredly, we must keep our

rd up. Neither of these requirements, however, uld preclude courtesy and graciousness in dealing h opponents or even potential enemies. Circumnces force us to carry a big stick. The wisdom wholesome humility should teach us to speak soft-

s we go to press, there is much discussion of forthning, high level international conferences. We y that the possibilities for peace in such events be damaged by oratorical truculence of American ticians lecturing the totalitarian world. Courtesy humility are the responsibility of men who pre-e to lead nations.

NEEDLESS AS SMALLPOX

WO brief sentences in the excellent report by Edna Bruner, carried elsewhere in this number, k in the memory. These are "Poor church organion and administration are as needless as smallin these United States. Professionally we know ugh not to have them." We agree with Miss ner, but unfortunately, poor church organization administration, while needless, are by no means nt from our churches.

While it is quite true that we know enough proionally to organize and administer our churches iently, we do not do so in many regions. Somes the failure is the fault of the minister, but just many times, the failure is the fault of the laity. atever the causes of failure, the causes of success obvious. Good church organization and admination are the results of intelligent cooperation by ister and lay folk and unremitting industry on the of both.

REPORT TO OUR SUSTAINING FUND CONTRIBUTORS

E are most happy to report to all of the friends of *The Universalist Leader* that when we ed our books on another fiscal year, March 31 last, had the smallest net deficit we have had in over a de. Our net deficit this year was $1580. The net cit a year ago was over $5,000.

ur substantial improvement was due first and most to the generous help of our friends, both vidual Universalists and organizations. You gave 5,351 for *The Universalist Leader* Sustaining Fund year. Thus, in spite of increased costs, your genity and our strict economy of operation have end us to complete a successful year.

Next month we will ask our friends for contributions to the 1955-1956 Leader Sustaining Fund. The directors have written $5,500 into our new budget from this source. We are still operating under an austerity budget which provides for no funds for needed improvements or expansion for the magazine so we are very hopeful that for next year, our sustaining fund income will go substantially beyond the budget figure.

The management, the directors and all of your trustees join in a heartfelt thank you to the friends of *The Universalist Leader* for your support during this past year.

FIRST YEAR OF DESEGREGATION

THE National Association for the Advancement of Colored People has reviewed the process of abolishing racial segregation in our public school system during the year that has elapsed since the historic Supreme Court decision, May 17, 1954. The report is most encouraging. In most every area where the process of abolishing segregation has gotten under way, the results have been surprisingly good. Where there were disturbances or threatened disturbances, the study shows that the objections came not from students or teachers, but from outside agencies and personalities.

We are a long, long way from achieving the abolition of racial segregation in these United States but we are on the way toward this goal. The first experimental year of desegregation indicates that with patience, intelligence and good will, we can and will abolish segregation from our society.

In this process our churches have a heavy responsibility. The Protestant churches have lagged behind the Roman Catholic Church in this matter. We, who talk about brotherhood, must revise our policies and our practices to make brotherhood a reality in our parishes.

AN INSPIRING DOXOLOGY

The following Doxology, based on the Great Commandments, is suggested for occasional use. It would be sung to the tune of *Old Hundredth* (497 in *Hymns of the Spirit*).

Love God with all thy heart and soul,
Love Him whose love can make thee whole;
Love man, thy neighbor, and set free
The love within, the love to be.

—HARMON M. GEHR

New Hampsh

Teachers and parents view exhibit of children's work.

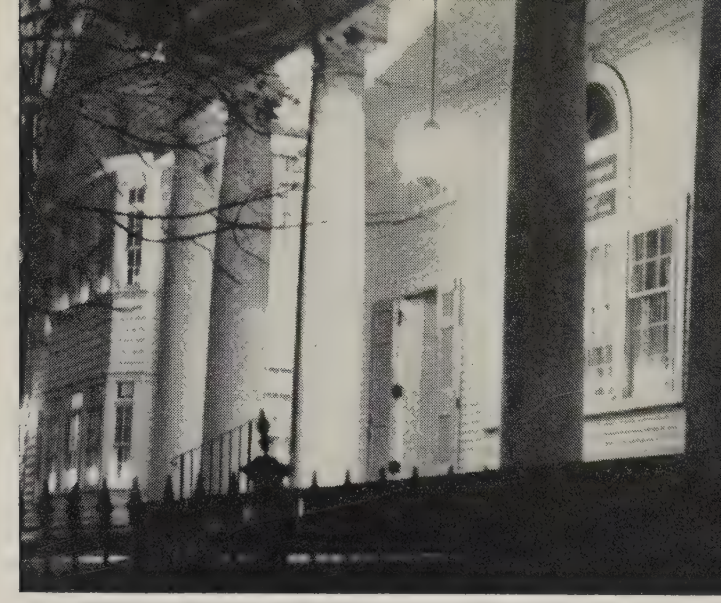
Rebecca Ulrich (Mrs. Gustav) discusses worship materials with Elaine Eaton.

The Rev. Edna Bruner discusses curriculum resources.

cation Fair

Rebecca Ulrich

Unitarian-Universalist Church
Nashua, N. H.



NEW HAMPSHIRE Universalists and Unitarians, working through their joint education committee, inaugurated a new approach to the education parents and teachers through the medium of an ucation fair held in the Unitarian-Universalist urch of Nashua, Sunday, April 17, from two to ht o'clock.

The idea of an education fair was initiated, nned, and developed at a meeting of the New mpshire Religious Education Committee (Univerist-Unitarian) held early in the year in Manches. The Rev. George Niles and Elmer Stelley are the nt chairmen of this committee, which incidentally s been working co-operatively for six years. The thusiastic response of the more than one hundred d twenty-five adults who registered at the Fair was ple reward for all the hopes and effort that had en put into the preparation for this big event.

From the moment people entered the parish house the Unitarian Church in Nashua, registered and eived their program and packet of materials, they sed that here was something vital, unique and of l value. This freedom to move around and to oose from a variety of exhibits was genuinely apeciated, as well as the opportunity to talk things er with any of the many consultants available.

On the first floor of the parish house, there was a ok display with the Rev. Edna Bruner in charge; exhibit of adult education materials and also help r those interested in the use of drama in the church nool. An excellent collection of home made equipent was displayed in the large room where the Snack r was in continuous operation. Jessie York was on nd here to explain the details of the easels, shelves and general equipment on display. Susan Andrews was present as consultant for those interested in working with pre-school children. Mrs. Betty Baker was available for parent education and problems.

On the second floor was one room devoted to showing films and visual aids equipment. The Rev. George Niles had selected the films shown and was on hand for discussion of them.

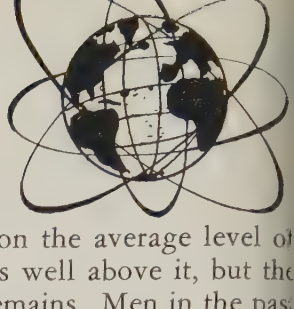
In the main parish hall Mrs. Raymond Brown of Brattleboro, Vermont had arranged an outstanding exhibit of children's work contributed by many of the church schools in New Hampshire and Vermont. These gave evidence of the creative possibilities in using the Beacon study materials.

A children's chapel arranged on the stage complete with worship center, small organ and child-size pews was a center of interest. A worship center, planned and created by a class of senior girls at Dublin, New Hampshire was at one side of the stage; a small children's worship center and materials helpful in planning worship services were also on display.

On either side of the parish hall the classrooms were in constant use as teachers, parents, ministers and others consulted the leaders for the various age groups.

The Fair was brought to a conclusion with a worship service in the church. Dr. Fred Miller of Brattleboro, Vermont presided. A motion choir of young girls from Portsmouth did a dramatic interpretation of the Lord's Prayer. The Rev. Dale DeWitt, Mid-Atlantic regional director for Unitarian churches, spoke on the importance of the educational programs in our liberal churches, and their vital effect on the present growth of our churches.

End of an Affair



E. G. Lee

IT HAS hardly been noted that the creation of the hydrogen bomb has brought a conclusion to certain human affairs. The end of the affair of major war has been reached. There is no point, as President Eisenhower has said, in making more hydrogen bombs; there are enough in existence already to blow the human race to nothing; major war cannot get much beyond that point. So if major war should come or not come, no further increase in the ultimate weapon of destruction is necessary. For about the first time ever since man could invent, or could use the word progress to indicate advance in knowledge of scientific technique, there is one point at which no further advance is possible. Ironically enough this has been reached in the sphere of warfare. The lion has not learned to lie down with the lamb before man has learned how to blow animate nature to pieces.

So, it should be noted, the very structure of the universe brings an end to one of man's destructive activities. It declares "thus far and no further with what you want to do with me." And it is reasonable to interpret this in terms of plan or purpose. For the way is still left wide open for man's beneficent activities. The route along the country of the good is still wide open with no end to it whatever. Men can do good endlessly but they cannot do evil endlessly without bringing about their own destruction. That is a reasonable deduction to be drawn from man's entry into the nuclear age. "Use me for good," in effect says nature, "and you can live. Use me for evil and there will come a point where almost literally I shall stop you; or place before you the choice of life or death."

The Condition of Choice

It is likely that men will choose good, but not automatically, and not without "agonized appraisal" about certain matters. It is unlikely that any man anywhere, or any group of men, wish to destroy the human race; but this moral attitude will depend, in the long run and over any period of time that the human race may have before it, upon certain spiritual perceptions. It is not enough now for men to "be good" or "to lift the moral level of mankind." Men can be this and do this and still blow themselves to pieces. It is obvious that there are many decent men about, at least on the average level of goodness, and in many cases well above it, but the threat of mass destruction remains. Men in the past were good. In the act of warfare they were still decent men, or always held in reserve for the act of peace, when war was over, their essential decency. Men always have been controlled, sooner or later, by moral considerations.

Goodness always has existed in the human race, but in a sense it is not enough, it has to be lifted to new levels of action and perception.

The Brotherhood of Man

This may be illustrated well enough from the religions. Every higher religion teaches the brotherhood of man. A high enough moral ideal. But every higher religion teaches also, or maintains implicity in its teaching, that this brotherhood cannot be reached or maintained until everybody accepts the tenets and inner beliefs of a particular religion. Catholicism, as the most representative branch of the Christian Church, teaches the brotherhood of man, but this brotherhood, according to Catholicism, is only possible in any sense suggested by the phrase "The Kingdom of God," when all men everywhere are Catholics. An implication similar to this is to be found in all traditional Christian belief. In a similar manner other particular religions teach their own particular restrictions upon brotherhood.

And since Communism cannot by any means be kept out of the modern religious picture it must be pointed out that this particular restriction is taught fanatically by Communism also. There can be no true brotherhood, according to Communists, until the whole world is Communist.

The Real Conflict

Now it is permissible to suppose that the world cannot survive with these particular restrictive beliefs. Brotherhood is not only wanted in the future it is wanted here and now. A decent Communist is not at liberty to be guided by his beliefs if they threaten, as they do, stability of human society. In other words he is not spiritually allowed to hold to his theoretical belief and still hope that the world will avoid destruction. The same is true for Catholicism, as an example of another form of religious belief. In the stage of world politics the head-on

nflict between Catholicism and Communism can- be maintained indefinitely, and certain security m destruction be expected. The real inner con- t in contemporary spiritual life is not in the realm morality at all; men are decent enough to live in ce; the conflict lies in what men believe about world they live in, what it is for, the place of d and evil in it, and the whole purpose of man en seen against his destiny of three score years l ten.

The urgency of this is seen through the devices n adopt to avoid its results and implications. ere are highly reasonable men, good citizens in ry respect, who believe that this country can be verted to Communism, and inevitably so, in their time, and that the world will partly be saved by this. The inner structure of society therefore should be destroyed so that Communism, and in their estimation, salvation for mankind, can be immediately secured. That is their way of avoiding the possible results of the hydrogen bomb. There are also highly intelligent Catholics, as ardent as the Communists, who believe that Britons can be converted to Catholicism in their lifetime, and the world partly be saved by this. All this must surely be seen as wrong, and a false spiritual appraisal of how men can live in peace, and move along the route of good.

The question must be asked, can men any longer live with their demarcated religions in their traditional form and find the way to the "Kingdom of God"?

IS THERE A LIBERAL ORTHODOXY?

t is a natural tendency for any of us to assume t we can be spokesman for the "right teaching" our liberal religious faith, especially if we have nestly studied it, are zealous for our tradition, and l that we speak for the majority. But when our l leads us to assume that everyone should con- m to our way of thinking, and we try to discredit exclude those who think differently, then we late the genius of our liberal tradition, and im- son our own minds.

Whenever anyone tries to establish an orthodoxy ong us, whether that of conventional theism or t of self-sufficient humanism, we should remem- the wisdom of Harry Emerson Fosdick, who erged from orthodoxy into liberalism. He said: distrust all theology as soon as it becomes cocky l dogmatic. One would suppose that intelligent man beings living on this . . . island in the sky . . . uld in the nature of the case be humble when y try to formulate the truth about life as they it."

Having escaped from an orthodox denomination which everyone was supposed to subscribe to a tain theology, I have cherished our liberating dition which guards our freedom to differ and to nulate each other to greater wisdom through our erences.

Certainly we must embrace certain great princi- s together if we are to have any real solidarity in vital sense of "here together we stand." But ch experience has shown that creedal or theological dogmas do not provide that solidarity for people who want to keep growing in the "truth known or to be known"; such people are united by a passionate quest for better ways of grasping that truth, better ways of sharing the love, culture, righteousness and good works that make for true brotherhood.

In these strife-ridden days, when our very survival hangs in the balance and the need of mature religious people is so great, let us give our strength to making our church a vital power for brotherhood. I am among those who feel that brotherly love can best be experienced by our common devotion to the great good will of God; but if others say that brotherhood is entirely a human achievement, we still have the striving for brotherhood in common, and what can be more important?

This wise counsel of Hosea Ballou can help us: "If we agree in brotherly love, there is no disagreement that can do us any injury; but if we do not, no other agreement can do us any good."

— Donald C. McMillan

"Here lies the power of our way — not in making the whole world Unitarian or Universalist, but in helping ourselves and others to see some of the possibilities inherent in viewpoints other than one's own, in encouraging the free interchange of ideas, in welcoming fresh approaches to the problems of life in urging the fullest, most vigorous use of critical self-examination."

—Adlai E. Stevenson

Report of Board Meeting

(*Continued from Page* 141)

be given permission to solicit memberships from the people in order to carry on its work, so sadly handicapped by its lessened allotment; a proposition which might interfere with the program of the Unified Appeal. A period of intense discussion ensued. Before the Board adjourned, however, the permission was granted for a period of one year.

By asking for information, Dr. Kapp elicited from Dr. Gibbons the views of Mr. Hudson, of Tamblyn and Brown, upon our situation. We are facing a crisis — how to support a budget of $200,000 upon receipts of forty-five to fifty thousand dollars from living Universalists. And Mr. Hansen said, "We have got to tell the story of the crisis and we have got to tell it fast."

Alice Harrison spoke for the Liberal Religious Youth, their cheerful acceptance of reduced support and their proposal to set aside a day during the next year when they would make their individual contributions to the Unified Appeal.

The final item of the day, now nearing midnight, was the matter of lopping $23,000 off the present budget, to bring the church to solvency.

Wednesday morning, the board went into executive session in order to discuss financial affairs and, with time out only for special orders of business, remained in closed conference throughout the day.

At 10:30, Mr. Kuebler and the Rev. Raymond Hopkins, representing the Council of Liberal Churches, appeared. Mr. Kuebler spoke of religious education, of editors laboring upon curriculum materials; of the need for ministering to the needs of the great army of junior high youngsters in our churches; of the forthcoming summer institutes and conferences. He told the members that thirty-five churches now have directors of religious education and that fifteen more have part time directors.

Mr. Hopkins, now serving as Administrator of the Council, made a plea for financial support of the program. The American Unitarian Association, having been asked for $102,000, had promised a minimum of $75,000, a maximum of $80,000. The Universalist Church of America had been asked to contribute $68,000. "And, now," said Mr. Hopkins, "we are waiting breathlessly for your answer."

Mr. Piper asked, "If we cut our own work thirty to forty per cent, what shall we do with the C.L.C. budget?"

Mr. Hopkins replied that the decision was up to this Board, that the Council could only do what it could with what it got.

After lunch, Mr. Hopkins returned and presented an outline of arrangements for the Biennial Assembly to be held in Detroit. Because the program is still being arranged, details will appear later. We know that the Park Shelton Hotel will be the headquarters, that sessions will be held in the hotel ball room and in Rackham Hall; that the Universalist-Unitarian Church will be open for smaller meetings.

At 2:30, Mrs. Benjamin Hersey, president of the Association of Universalist Women, gave a concise report of that important body. The Clara Barton Birthplace is open at all times of the year. Institutes are being planned in New York, New Jersey, and at Ferry Beach. The book, *Seventy-five Years Onward*, is about to be reprinted.

Ingham Bicknell came in to make a report upon some legal matters left in his charge. He stated his belief that the final disposition of the legacy of Eugene Bowen would be made by the date of the next board meeting.

The next item to be considered in connection with the budget was the Universalist Book Store, now operating at 16 Beacon Street. All members assented to the judgment that it costs us so much that even the incidental benefit to the church does not justify its continuance. Final decision was left to the Executive Committee.

This is a long report, and yet not long enough to do justice to the sincere efforts of the trustees, who are subjected to this harrowing ordeal because they were obliged to execute a program enacted at biennial assemblies. They will come to Detroit, with a reduced budget and a curtailed program because the end of the line has been reached. Yet, they are not hopeless; for they feel that what was bound to happen has now occurred. They see the rising income from the Unified Appeal and they are certain that, at last, Universalists will rise up and support the program they desire.

THE BEST WAY TO ADVANCE UNIVERSALISM
—contribute to
THE UNIFIED APPEAL — NOW
Send check to
THE UNIVERSALIST CHURCH OF AMERICA
16 Beacon Street, Boston 8, Mass.

Our Library Desk

AIN'T NECES-RILY SO"

QUIRY INTO INQUIRIES: Es-ys on Social Theory
By Arthur E. Bentley
Edited with an Introduction by Sidney Ratner
Beacon Press, Boston, Mass.
Price $6.00

he present work is only in part quel to *Knowing and the Known* ohn Dewey which was reviewed hese columns in 1949. It is that ther with a selection of Bentley's er and later writings in the logic cience, psychology and sociology. value of the book is enhanced by clues which Professor Ratner gives is introduction to the reader who es to get a general idea of Bent- whole contribution to the phi-phy of science.

or the general reader this will e a pluralistic work. Criticism of "point-soul" of Carnap or the "op-onal" of Bridgman will hardly ap- to the lay reader but the same ity of "show me" which governs e passages is also exhibited in many ns where the intelligent layman is ught to be interested since at this ent in the history of thought he eing crippled because his working epts are no longer adequate to available knowledge.

Mr. Bentley's general point of view e same as the eminent — I hope, nent — "theologian" of *Porgy and* whose creed was:

I believe in the gospel, as far
as is pos'ble
But it ain't necessarily so.

he latter statement being empha-d by much repetition. That is, in nse, Bentley's theme song. Even lay reader may profit by many of e essays in iconoclasm. Indeed one hem is an iconoclasm in two senses he word. Were you brought up elieve that the lens of your eye a visual image on the retina, just hat of a camera casts an image on lm? In a paper, *The Fiction of nal Image* — heretofore unpub-ed — Bentley demolishes the no-. He does not deny that in a dead, leated eye the lens would cast such an image, but in the living eye the retina is transparent, so would not detain an image; the retina has ten layers; what would their relation be to a pictorial image?

More important to the layman, however, is the treatment given by Bentley to the idea of the individual person. As he himself points out, how much wordage could have been saved in such discussions as those about the immortality of the soul, if the participants had ever asked themselves what a soul, or a person, or an individual was. Usually they have assumed that whether he was a soul or had a soul, a person as such was an animal organism who lived in an environment. The person had a skin, and everything outside his skin from his undershirt to the galactic regions was environment. In one paper, *New Ways to Talk About Men* and in another, *The Human Skin: Philosophy's Last Line of Defence,* Bentley simply does away with that separation. He, of course, has no objection to the skin as the pore-punctured outer coat, so to speak, but does object to the skin as the boundary between the knower and the known, the creator, so to say, of a misleading thing called epistemology or the problem of knowledge. The critique of "epistemology" is carried on in the final paper, *Kennetic Inquiry,* which, like the one just mentioned, may be recommended to the "general" reader.

Mr. Ratner's introduction gives that same type of reader his first chance to see in its whole range the work of a man who heretofore has addressed himself oftener to his fellow investigators than to the lay public.

—Llewellyn Jones

THE FOURTH WISE MAN

By Howard Matson
Carlborg-Blades, South Laguna, California
Price $3.00

Here is a book which will inspire you because of its poetic beauty and because of its natural dealing with life itself. Mr. Matson is an artist with words and has the ability to draw you very intimately into the experiences which he describes in his book, *The Fourth Wise Man.*

He leads us to believe that there is a bit of wisdom in all of us, and particularly concludes this fact in regard to the "little people" of the world in which we live. A sense of commitment and devotion to something more than we are carries a challenge throughout.

He indicates that though religion could be made up of the stuff of dreams, it is more than a visionary thing, combining insights of science, music, and art; the uniting force which makes life whole.

This book makes delightful reading for individual insight and meditation for all ages. I think that high school and college students would also find it something they would like on their personal bookshelves.

Alice M. Harrison

THOSE OF THE FOREST

By Wallace Byron Grange
Flambeau Publishing Company, Babcock, Wisconsin
Price $4.75

Here is a book that Dr. John Van Schaick would have welcomed. There is no human footstep or voice as you follow, page after page, the sight, thought and understanding of the author in his reverence for all life in the forest, year after year and age after age. The deer, the bot fly, the ant, the wolf, the rabbit, the beaver, the snake, the cat, the wood tick, the fox, the tape worm, the squirrel, the first bit of moss, the grass, shrubs, trees, the eagle, the goose, the owl, the humming bird—all treated with equal and fascinating respect as you see them dependent one on another.

—Agnes Howarth

Note:—Since receiving this review, Mr. Grange has been awarded the John Burroughs Medal for his book, *Those of the Forest.*

CORRECTION

The Septuagint Bible, reviewed last month in these columns by Dean Angus H. MacLean, is a publication of the Falcon's Wing Press, Indian Hills, Colorado.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

Mrs. Amos V. Smith
Oaklandon, Indiana

Mrs. Lawrence Hoover
Richmond, Indiana

Mrs. James Blanchard
Detroit, Michigan

SIXTIETH BIENNIAL SESSION THE ASSOCIATION OF UNIVERSALIST WOMEN

The Official Call

The sixtieth biennial session of The Association of Universalist Women will be held at Detroit, Michigan on August 24, 1955 for the purpose of hearing reports, electing officers, and transacting any other business that may legally come before the session.

—Edna F. Whippen,
Recording Secretary

BIENNIAL PROGRAM

Tuesday, August 23, 1955

2:00 P.M.—Meeting of the Executive Board of The Association of Universalist Women
Meeting of the State Presidents' Council

6:30 P.M.—Dinner for the Executive Board and the State Presidents' Council

8:00 P.M.—Joint Business Session of the Executive Board and the State Presidents' Council

All of the above meetings will be held at the Park Shelton Hotel

Wednesday, August 24, 1955

9:00 A.M.—Registration

9:30 A.M.—Worship Service

9:45 A.M.—Official Call of Convention
Appointment of Special Committees
Announcements

10:00 A.M.—Business Session

11:00 A.M.—Special Program

12:30 P.M.—Recess

1:00 P.M.—Luncheon

2:30 P.M.—Business Session, continued

4:00 P.M.—Gift Service
Closing Worship Service

4:30 P.M.—Tea

All of Wednesday's program will take place in the Church.

BIENNIAL NOTES

The Association of Universalist Women is a non-delegate body and every Universalist woman who can do so is urged to come to Detroit for this our sixtieth biennial session. The business of the session is *your* business and you will want to have an active part in the formulation of policies for the coming two years. In addition to th business, there are other events planne for the day which you will enjoy fo their inspiration, fellowship and edu cational value.

It is hoped that those who can wi remain for the business sessions of Th Universalist Church of America an the meetings of the Council of Libera Churches. Important decisions are t be made at Detroit and these concer Universalist women.

Please study the proposed recom mendations of the business committe so the persons which represent you group in Detroit can vote intelligentl upon them.

The members of the A.U.W. Bien nial Program Committee are Mr James R. Blanchard, chairman, Mrs. Russell Bowman, Mrs. Lawrence M Hoover, and Mrs. Amos V. Smith This committee will plan for all even except the regular business sessions.

The special program will be som what different from the discussio groups which we have enjoyed at th two previous conventions. A more e tensive use of exhibits, audio-visu aids, charts, and program demonstr tions will afford the delegates more o

unity to move about and to observe Association program from many cts.

The luncheon speakers will be Helen rman and Marjorie Coe, authors of recent book published by Harper Brothers, *The Challenge of Being Woman.* This will also be the sub- for their informal presentation of eld in which both have had wide erience. The reviews of the book articles based upon it are quite rable and we look forward to hear- from the authors themselves.

nformation about rooms will be led to each local church.

OPOSED AMENDMENTS BY-LAWS SSOCIATION OF IVERSALIST WOMEN

Constitution

TICLE VI — *Auditor*

trike out "the Financial Secretary."

o read: Once a year the books of Treasurer, the Office Secretary, and se of all committees whose activities olve a budget shall be reconciled by ublic accountant to be appointed ually by the Executive Board.

TICLE VIII — *Notice of Meetings*

trike out "Christian."

o read: Universalist.

TICLE IX — *Officers*

Paragraph 1): Strike out "a Finan- Secretary" and "four."

o read: The officers of this Asso- ion shall consist of a President, two e-Presidents, a Recording Secre- , a Treasurer and four Trustees. se officers shall constitute the Ex- tive Board of the Association.

Paragraph 2):

trike out "s" on "officers."

trike out "and the Financial Secre- ."

trike out "and the Financial Secre- for two re-elections."

o read: No officer except the Treas- r shall be eligible for more than one secutive re-election to the same of- The Treasurer shall be eligible four consecutive re-elections.

By-laws

TICLE I — *Department Personnel*

trike out "the Financial Secretary."

o read: The Department of Fi- ce shall be made up of the Treas- , a Finance Chairman, and three r members appointed by the Presi- t from the Executive Board. The President shall serve as a member ex officio.

ARTICLE III — *Duties of Officers*

Financial Secretary

Strike out heading "Financial Secretary" and entire paragraph under heading.

Treasurer

First paragraph, first line,

Insert: The Treasurer shall receive all monies due and payable to The Association of Universalist Women.

Strike out: "The Treasurer shall keep full"

To read: She shall be responsible for

Strike out in line 4: "shall deposit all"

To read: for depositing of

Third Paragraph:

Strike out in *line 3:* "hold all"

To read: be responsible for all

Strike out in *line 5:* "She may deposit"

To read: The foregoing may be deposited

Strike out in *line 8:* "hold"

Insert after "receipt": held

ARTICLE IV—*Duties of Committees*

Finance Committee

Strike out "the Financial Secretary"; strike out "two."

To read: The Finance Committee shall be composed of the following: The Chairman of Finance who shall serve as Chairman of the Committee, the Treasurer, and three members of the Executive Board.

Clara Barton Birthplace Committee

Insert, *line 4:* And Camps

Strike out, *line 7:* "Nine"

To read: Seven

Strike out, *line 8:* "eleven, not members of the Executive Board"

To read: Nine

Strike out, *lines 11-12:* "work done"

To read: activities

ARTICLE V — *Headquarters*

Paragraph 3:

Insert after "Secretary," *line 2:* who shall be

Strike out, *lines 3-5:* "as is incident to the collection of mortgage payments and rents or such other collections"

PERSONALS

The Rev. Lyman I. Achenbach has accepted a call to the Oaklandon Universalist Church, Indiana.

The Rev. L. Gordon Adamson became minister of the Universalist Church at Brunswick, Maine on May 1.

THE ORIGIN AND USE OF CHILDREN'S SUNDAY

Almost every year the question comes up: where and when was Children's Sunday first celebrated? I can only say this: that as early as 1858 a day for the baptism of children was celebrated in the Universalist Church in Chelsea, Massachusetts. In 1862, when the congregation began to worship in the new and larger church, the second Sunday in June was devoted to the service of baptism, and "Children's Sunday" was duly inaugurated to be continuously observed in that church.

The day as originally celebrated in the Chelsea Universalist Church was not made a Sunday School day. That is, the children were not seated together in the church and made the centre of interest. It was more a day for fathers and mothers and all adults who sought to honor the Christian religion and the offices of the church, especially in the recognition of the fact that children belong to God, and should be named as his in the name of his Son and the Holy Spirit. The interest was concentrated upon the group, larger or smaller, year by year, made up of the parents or sponsors and the little children who were to receive the Christian name in baptism. The people came to the church that day as on other Sundays, and sat together in the accustomed places in families. Every provision was made for the parents who were to give their children to God. At the proper time in the service these parents with their children were conducted to the altar and, though in no formal way, grouped near the font.

Just one word in regard to the floral decoration. It was all simple. The aim was to make the decoration a help, a means, not an end. In those days, in that one church at any rate, there were no detractions, nothing to take away from the meaning and beauty of the service. Children's Sunday accentuated just one thing, viz., that children belong to God, and that in the holy office they are declared to be His anew, and that they ought to be lovingly trained in the church; and it can be truly said that in that church where the children's service began, the endeavor was made to train the children as children of the church.

—Dean Leonard,
in *The Universalist Leader*
June 9, 1900

News of Churches and Church People

Elgin Daily Courier-News

The first Sunday after Easter may have been a low Sunday in some churches. In the First Universalist Church of Elgin, Illinois, Sunday, April 17, was a high Sunday. At the morning worship service, the moderator, Robert B. Kramer, and the minister, the Rev. Albert F. Harkins, performed the joyous ceremony of burning the mortgage. Mr. Kramer and Mr. Harkins are shown engaged in this ceremony in the picture above.

UNIVERSALIST SUPERINTENDENTS' COUNCIL

The Universalist State Superintendents' Council held its spring session at the Hotel Lenox, Boston, Massachusetts, May 17-19. Those present were the Rev. Howard B. Gilman, New York, the Rev. Harmon M. Gehr, Pennsylvania, the Rev. Walter A. Kellison, Maine, the Rev. Henry H. Schooley, Rhode Island, Dr. Donald K. Evans, Ohio, the Rev. William J. Arms, Alabama, the Rev. John A. MacPhee, Midwest, Dr. Clinton L. Scott, Massachusetts, Dr. Fenwick L. Leavitt, Vermont, the Rev. Stewart Moore, Ontario. The general officers present were Dr. Brainard F. Gibbons, general superintendent, the Rev. Phillip R. Giles, Director of Ministry and Extension; Dr. Emerson Hugh Lalone, Editor of the *Universalist Leader*.

Tuesday and Wednesday were given over to reports and planning sessions. Thursday noon, the superintendents were hosts to the Regional Directors of the American Unitarian Association at a luncheon meeting. Thursday afternoon and evening as well as Friday morning, the superintendents studied problems of church finance under the guidance of John C. Hansen, director of the Universalist Unified Appeal.

MURRAY GROVE ASSOCIATION

The Annual Meeting of the Murray Grove Association, Inc. will be held at Murray Grove on Saturday, August 13, at 4:00 P.M., to receive reports, elect officers, transact all business that may legally come before the meeting and to vote on the following changes in the Constitution.

Amend Article II-, Section I-, in part, to read: "also any approved Universalist or Unitarian organization," etc. "provided that no person not a member of a Universalist Parish in fellowship with the Universalist Church of America, or of a Unitarian Parish not in fellowship with the Unitarian Church," etc.

Amend Article III- Section I-, by changing the word "thirteen" to "fourteen."

Amend Article III- Section II-, in part, to read: "one manager shall be elected or appointed by the Trustees of the Universalist Church of America and one manager shall be elected or appointed by the Unitarian Church, annually and for a term of one year."

— IRENE DOUGLASS, *Secretary*

CRACKLING

The Army recently received as a recruit a young man of education and culture. On his first day on the parade ground, he was utterly exhausted by several hours of marching up and down.

"Stand at ease!" ordered the officer at last.

"How wonderful is death," muttered the recruit.

The officer turned like a flash. "Who said that?" he demanded.

The culprit smiled wanly as he replied: "Shelley, I believe, sir."

A four-year-old attended prayer meeting not long ago with his parents. When he knelt to say his prayers before going to bed, he prayed: "Dear Lord, we had a good time at church tonight, I wish you could have been there."

—*The Watchman-Examiner*

RRY BEACH RELIGIOUS UCATION INSTITUTE BORATORY SCHOOL

July 23-July 30, 1955

ttention churches! Have you ned next year's curriculum? e you trained your teachers and r leaders? *Lab School* is de- ed to help teachers of specific ses through observation and uation (including hows and s) learn by doing. Special wor- seminars for Religious Educa- Committee members and super- ndents. Children from nursery ugh grade six and are welcome and ded up to the capacity of each s.

Dr. Dorothy T. Spoerl, Director, fessor of Psychology, American rnational College, Springfield, ssachusetts.

How Do We Teach?

Martin and Judy — Mrs. Gustav ich, experienced teacher, minis- s wife. *The Family Finds Out* — s Martha Blackmer, Director of E., N. Orange, Mass. Universalist rch, professional teacher. Rev. et Bowering, R. E. Graduate, St. rence University, Canton, N. Y. *Tuckers* — Miss Harriet Stevens, ter teacher, supervisor of practice hers, Springfield Public Schools, s. *Beginnings of Earth and Sky, innings of Life and Death, Jesus, Carpenter's Son* — Mrs. Adele npel, Langhorne, Pa., former her, Orange, Mass. Universalist rch. INDIVIDUAL CONSUL- TIONS — Rev. Edna P. Bruner, ociate Director, Education Con- ant, Council of Liberal Churches. ALUATION SESSIONS — Led Dr. Spoerl.

Lectures and Classes

Child Development Curriculum — Dorothy T. Spoerl, Curriculum tor. *Worship Seminars* — Miss nces W. Wood, Associate Di- or, Education Consultant, Divi- of Education, Council of Liberal rches. *Teaching Techniques* — s Harriet Stevens.

Evening Lectures

Philosophy of Liberalism — Dr. rles S. Milligan, Prof. Church tory, Tufts University, Medford, s.

PREACHER — Sunday, July 24 — Rev. Edna P. Bruner.

Registration For Attendance of Children and Adults Should be Sent in Advance to Mrs. Lotta A. Hempel, 25 Beacon Street, Boston, Mass. Tuition: Adults $5.00; Children $2.00.

Ferry Beach Religious Education Institute

July 30, 1955 - August 6, 1955

An institute planned to help teachers to become more effective by focusing the study on the philosophy of liberalism and how to interpret it to young people. Helpful methods will show how to make the courses attractive enough to hold the interest of this age group.

Theme Talks — The Old Testament and the Church School Teacher, Rabbi Leon Jick, Educational Director, Temple Israel, Boston, Mass.

How Do We Teach?

Men of Prophetic Fire — Rev. Robert S. Wolley, Minister, Universalist Church, South Weymouth, Mass. Rev. Ernest W. Kuebler, General Editor, Beacon Curriculum. *Drama of Ancient Israel — Moses* — Mrs. Ruth Hutchinson, Director, Religious Education, All Souls' Unitarian Church, Washington, D. C. *Socrates* — Rev. J. Harold Hadley, Minister, First Parish Unitarian Church, Framingham, Massachusetts. *Questions that Matter Most* — Mr. Roland Gammon, Director, Division of Public Information, Council of Liberal Churches, Co-author "Truth is One." *The Church Across the Street* — Mrs. Lotta A. Hempel, teacher.

It is expected that participants in the above courses will have read the texts before registering.

July 31, 1955 — PREACHER — Rev. J. Harold Hadley, Framingham, Mass.

Afternoon Classes — Psychological Relationships of Youth to Themselves and Parents — Rev. William Gold, Director, Liberal Religious Youth.

Evening Lectures — Philosophy of Liberalism — Rev. Ernest W. Kuebler, Director, Division of Education, Council of Liberal Churches.

Registration For Attendance Should Be Sent in Advance to Mrs. Lotta A. Hempel, 25 Beacon Street, Boston 8, Mass. Tuition: $5.00.

Room Reservations Should Be Sent to Miss Ruth Walsh, 17 Thayer Place, Braintree, Mass.

GREENWAY WRITES

Since Easter 1954, All Souls Universalist Church of Brooklyn has taken in twenty-four new members. It was my twenty-sixth consecutive Easter at the church. Our Easter offering last year (rub your eyes) was $1,972.85. This year was the biggest in my pastorate at All Souls. It came to $2,142.05.

You may be surprised to learn that our Unified Appeal for 1954 was the largest ever collected in All Souls. It was over seven hundred dollars, and it looks now that 1955 will surpass last year's intake.

Our church is being advertised to visitors to the Brooklyn Public Library, as they have set aside the month of May in memory of Doctor Albert Einstein, and a large exhibit, all letters, photographs and signed documents (out of my collection) are the chief attraction during May at the Main Library in Brooklyn.

From May 22-26 I will also have on exhibit in the Library of Congress, Washington, D. C., original signed photographs of every President starting with John Quincy Adams and including the present incumbent. John Quincy Adams was the first President in office to be photographed. All his predecessors had prints or daguerreotypes. I have a complete set of longhand letters of every President of the United States, including the very scarce letters of President Taylor as President.

THE FORTIETH ANNIVERSARY OF MR. FARNSWORTH'S ORDINATION

The Rev. William Porter Farnsworth of Canton, Massachusetts marked the fortieth anniversary of his ordination to the Universalist Ministry on March 10 last. Mr. Farnsworth was ordained on March 10, 1915 in the Universalist Church in Cooperstown, N. Y. The preacher of the Occasional Sermon was the Rev. Leslie C. Nichols.

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A.U.W. EXECUTIVE BOARD MEETING

The spring meeting of the executive board of the Association of Universalist Women was held at the Framingham Conference Center, Framingham, Massachusetts, April 26-29.

The following members of the executive board were present: Mrs. J. Russell Bowman, Massachusetts; Mrs. Benjamin B. Hersey, Massachusetts; Mrs. James R. Blanchard, Michigan; Mrs. Lawrence M. Hoover, Indiana; Mrs. Norman F. Whippen, New Hampshire; Mrs. Irvin C. Brown, Maryland; Mrs. John H. Miller, New Jersey; Mrs. Arthur W. Webster, Massachusetts; Mrs. Robert M. Rice, Illinois; Mrs. Lester W. Nerney, Massachusetts; Mrs. Dana D. Goodwin, Massachusetts; Mrs. Amos Smith, Indiana.

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Voted to transfer the fellowship of the Rev. George C. Boorn to the Ohio Fellowship Committee inasmuch as he is now serving as pastor of the Columbus, Ohio Church.
April 6, 1955
—ESTHER A. RICHARDSON, *Secretary*

CENTRAL FELLOWSHIP COMMITTEE

Voted to accept the Unitarian-Universalist Fellowship of Terre Haute, Indiana into the fellowship of the Universalist Church of America under the jurisdiction of the Central Fellowship Committee, all requirements having been met.
—ESTHER A. RICHARDSON, *Secretary*
April 11, 1955

CENTRAL FELLOWSHIP COMMITTEE

VOTED to grant reciprocal fellowship to the Rev. Robert M. Bowman, an ordained Unitarian clergyman, on March 22, 1955.

VOTED to accept the report of the Special Examining Committee and authorize the ordination of Bjarne O. Kjelshus, action dated March 30, 1955.

VOTED on recommendation of the Special Examining Committee to appoint Dr. Stanley Manning to confer ordination on Bjarne O. Kjelshus, action dated March 30, 1955.
—ESTHER A. RICHARDSON, *Secretary*

OHIO CONVENTION
Official Call

The 130th annual convention of the Universalist Church of Ohio will be held in the First Universalist Church, New Madison, Ohio, June 16, 17, 18, 1955, for the purpose of hearing reports, electing officers, and considering any business that may legally be presented. In conjunction with the Universalist Church of Ohio, the annual convention of the Ohio Association of Universalist Women and the annual meeting of the Department of Education will be held.
—DONALD K. EVANS, *Secretary*

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(Section 520, P. L. & R

LADIES' AID

The annual meeting of the Ferry Beach Park Association, Ladies' Aid, will be held in the Quillen Lobby at 2:00 p.m., August 10, 1955, Saco, Maine.

Annual reports will be read and election of officers will take place.

—AGNES E. PETERSON,
Recording Secretary

COUNCIL OF LIBERAL CHURCHES HOLDS RECEPTION FOR DR. ELIOT AND DR. GIBBONS

Dr. Frederick M. Eliot, President of the American Unitarian Association, and Dr. Brainard F. Gibbons, General Superintendent of the Universalist Church of America, were honored at a reception held Friday afternoon, April 29, at the Overseas Press Club in New York City. More than one hundred news and magazine editors, as well as churchmen, ministers and business executives gathered to greet the two prominent Protestant religious leaders. The event was arranged by the Division of Public Information of the Council of Liberal Churches (Universalist-Unitarian).

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